

DOCUMENTS ON SOCIAL, MORAL
AND SPIRITUAL VALUES IN
EDUCATION.

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22 AUG 1979

B. R. GOYAL



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Foreword

A school curriculum has to respond to the needs and aspirations of a changing society and so it undergoes transformation. There is a growing realisation today that, amongst other things, a fresh look at the place of values in the school curriculum is needed. The Indian society presents a pluralistic composite culture shared by various linguistic, religious and other groups. Young pupils coming from different castes, creeds, economic and cultural background study in the same classroom. We are, however, an ancient civilisation and carry with us the message of peace, non-violence, human brotherhood and such other positive values to the world at large. It is against this backdrop that the question of moral values in education has to be considered today.

The British policy of religious neutrality was devoid of any educational programmes for cultivating spiritual and moral values through formal education. After Independence, there has all along been a researching of values necessary for our system of education. The various commissions and committees on education have strongly recommended the inculcation of values through education.

In order to facilitate the development of programmes/activities on values in the school curriculum, it was considered that the various documents on social, moral and spiritual values in education may be extracted and compiled in the first instance. Such a document could serve a few purposes, viz., it could be used as background material for curriculum development for the promotion of values; it could provide a context in which the various terminologies pertaining to values have been used by the different commissions and committees; and it could also serve as reference material to the researchers working on the problems of moral education.

I am thankful to Dr. B. R. Goyal for preparing the manuscript and I hope that it will be found useful by educators.

SHIB K. MITRA
Director
*National Council of Educational
Research and Training*

22 AUG 1979

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1. Introduction

A STUDY of the documents on education of the Government of India pertaining to the pre-Independence and post-Independence period shows that there has been a growing accord among educators on the inclusion of social, moral, and spiritual values in education. As early as 1815, Lord Moria had observed :

The humble but valuable class of village school masters claims the first place in this discussion. These men teach the first rudiments of reading, writing and arithmetic for a trifling stipend which is within the reach of any man's means and the instruction which they are capable of imparting, suffices for the village shopkeeper. The general, the sad effect of this education is that the inculcation of moral principles forms no part of it. The remedy for this is to furnish the village school masters with little manuals of religious sentiments and ethic maxims conveyed in such a shape as may be attractive to the scholars, taking care that while awe and adoration of the supreme Being are earnestly instilled, no jealousy be excited by pointing out any particular creed.¹

Almost one hundred and fifty years thereafter, the Education Commission, 1964-66, headed by Prof. D.S. Kothari, observed :

A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and the inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend, therefore, that conscious and

¹ National Archives of India, *Selections from Educational Records 1781-1839*, New Delhi, 1920, pp. 22-23.

organised attempts be made for imparting education in social, moral and spiritual values with the help, wherever possible, of the ethical teachings of great religions.²

A number of Committees and Commissions have gone into the issues pertaining to the inclusion of moral and spiritual values in education. Most of them have recommended that these values should be included in the educational system. It may be seen from the extracts from their reports that almost at all points of time we have been missing the values in educational system but craving for including them.

The major reason for the non-implementation of the recommendations in regard to values has, perhaps, been the complexity of the modern Indian society with a heterogeneous population having diversities of religious beliefs and practices and the presence of young pupils of different castes, creeds, colour, economic status in the same public institutions. Secondly, there has been a debate on the terminology leading to the postponement of the implementation of the recommendations which ultimately resulted in the same set of recommendations coming from different Commissions. In so far as the recommendations are concerned, these have generally sounded the same note in most of the cases and have their relevance even today. The usage of the terminology for the same set of values has been so varied that any attempt to analyse it involves more than 80 values. In the absence of a consensus on the explanations for the terms, it becomes even difficult to classify them and develop an integrated programme for the cultivation of values. Broadly, these occur in three areas, viz., moral values, spiritual values and social values. A list of the values occurring in different documents and allied papers is given in the alphabetical order in Appendix III.

The problem of approach for developing programmes/activities on moral, social and spiritual values in education has

² Report of the Education Commission 1964-66, *Education and National Development*, National Council of Educational Research and Training, New Delhi, 1971 (para 8.94).

also been discussed in many of the documents and solutions suggested. Broadly, three types of approaches have been suggested, viz, through

1. Suggestions,
2. Participation/Experience, and
3. Example.

It is possible to adopt all the three methods suggested above. Further, it is also possible to develop proper value-oriented programmes. Efforts can also be made to utilise opportunities to integrate value development with the various day-to-day regular features of the school life and to add to these, some deliberate teaching could also be done. These steps would be conducive to creating a proper climate for the growth and development of children. The purpose of presenting the extracts in this monograph is to facilitate the development of programmes and their integration within the framework of the school curriculum.



2. The Constitution of India

The Preamble

THE Preamble to the Constitution of India reads as follows :

We, the people of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure to all its citizens :

Justice—social, economic and political;

Liberty of thought, expression, belief, faith and worship;

Equality of status and of opportunity; and to promote among them all :

Fraternity assuring the dignity of the Individual and the unity and integrity of the Nation;

In our Constituent Assembly this twenty-sixth day of November 1949, do hereby Adopt, Enact and Give to ourselves this Constitution.

Relevant Clauses

Article 28

- (1) No religious instruction shall be provided in any educational institution wholly maintained out of State funds.
- (2) Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.
- (3) No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any

religious worship that may be conducted in such institution or in any premises attached thereto unless such person, or if such person is a minor, his guardian, has given his consent thereto.

Article 30

- (1) All minorities whether based on religion or languages, shall have the right to establish and administer educational institutions of their choice.
- (2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

3. Report of the University Education Commission, 1948-49

THE University Education Commission, headed by Dr. S. Radhakrishnan, considered the issues pertaining to the inclusion of religious and moral education in the educational content at the university stage. In doing so, the Commission reviewed the position of religious education in the historical perspective viz., as it existed during the Ancient, Medieval and Modern periods of Indian history and considered the Constitutional position and the practices prevailing in other secular countries such as America and Australia. The Commission also considered the thinking of Mahatma Gandhi on this aspect. Relevant extracts from the Commission's report are given below :

Need for Religious Instruction

There are many who feel that morality can take the place of religion. We have to understand that the great virtues of loyalty, courage, discipline and self-sacrifice may be used for good or bad ends. These are essential for a successful citizen as well as for a successful villain. What makes a man truly virtuous is the purpose for which he lives, his general outlook on life. Virtue and vice are determined by the direction in which we move, by the way in which we organise our life. Unless morality is taken in a larger sense, it is not enough. If we exclude spiritual training in our institutions, we would be untrue to our whole historical development. India has believed that when one has done his duties as a *grahastha*, a householder, has been a good father or mother, a good provider for

the family, a good citizen, there is still the beauty and mystery of the universe, the meaning of life and death, the aspirations of the inner soul, that sad feeling of the wistfulminded that beyond the world of positive knowledge there is a realm of forces unseen which we can feel but never know completely. (Para 6, page 299)

The fundamental principles of our Constitution call for spiritual training. There is no State religion. The State must not be partial to any one religion. All the different forms are given equal place, provided they do not lead to corrupt practices. Each one is at liberty to approach the Unseen as it suits his capacity and inclination. If this is the basis of our Secular State, to be secular is not to be religiously illiterate. It is to be deeply spiritual and not narrowly religious. (Para 29, page 300)

Practical Measures

If the education of the intellect divorced from the perfection of the moral and emotional nature is defective, how can it be improved? Religion cannot be imparted in the form of lessons. It is not to be treated as one of a number of subjects to be taught in measured hourly doses. Moral and religious instruction does not mean moral improvement. Instruction is not education. What can be tested in an examination is acquaintance with theories. What we need is not the imparting of instruction but the transmitting of vitality. We must civilise the human heart. Education of the emotions and discipline of the will are essential parts of a sound system of education. Religion is a permeative influence, a quality of life, an elevation of purpose. Our institutions, if they are to impart religious vitality, should have simplicity and an atmosphere of consecration that permanently influence lives. (Para 30, page 300)

Silent Meditation

A short period of silent worship or meditation, every morning before the class work starts, may well become an integral part of college life. For a few moments we may free the mind

from the distractions of daily living and attend to the forces which determine the meaning and value of life. We will find the Supreme, the only Supreme, which it is possible for us to know, when we are taught to look within. "The spirit of man is the candle of the Lord." "Know you not that you are the temple of God and the spirit of God dwelleth in you" (St. Paul). These are variants of the famous text 'Tat tvam asi, 'that art thou'. The individual is a soul and the purpose of education is to awaken the pupil to this fact, enable him to find the spirit within and mould his life and action in the light and power of the inner spirit.

If religion means anything, it is that man is essentially a spiritual being. No one can be made moral or spiritual, unless these qualities are native to and inherent in man. (Para 31, page 300-301)

Study of Great Books

The attempt to make students moral and religious by the teaching of moral and religious textbooks is puerile. To instruct the intellect is not to improve the heart. Thought has an effect on life but there is the danger that we may make the thinking of morals and religions mechanical.

We must habituate the students to right emotions, induce in them the formation of good moral, mental and physical habits. Only what one accepts willingly becomes a part of oneself. All else is a mask.

How can we build the values into the human mind ? Our attempt should be to suggest and persuade, not command or impose. The best method of suggestion is by personal example, daily life and work and books read from day to day.

In the early stages, these book should contain not moral lessons but lives of great men given as things of supreme human interest, lives which exemplify the living of great thoughts and noble emotions. These books must be written with dignity, beauty and tenderness.

Education cannot ignore the great realities of experience and leave to chance their discovery by every young person. In the historic expressions of the fresh insights of great artists, we lift the hem of the garment of ineffable beauty. In the direct disclosures of the unutterable to the saint, we find persuasion and sustenance. In the moral claims and ethical formulations of the great social reformers, their upreaching spirit touches ours. Great literature sets fire to the highest emotions and prompts the highest ideals and aspirations. A study of great books, books that shame our smallness, that quell our fears, that fill us with hope, is essential in the university course. The Harvard proposals do not refer to religion on prudential rather than on educational grounds but they suggest a compulsory course in Humanities to be taken by every student during the first two years at collége. They call it a study of the "Great Texts of Literature". Its aim is "familiarity with as much of the greatest writings as can be read and pondered in the limited time available. A list from which a selection would be made might include Homer, one or two of the Greek tragedies, Plato, the Bible, Virgil, Dante, Shakespeare, Milton, Tolstoy".

While in the secondary schools, stories which illustrate great moral and religious principles are used, in college classes, ideas, events and leading figures associated with religious movements should be studied. (Para 32, page 301)

Study of Religious Scriptures

A reverent study of the essentials of all religions would be uniquely rewarding as a step towards harmony between religions long divided. This is in consonance with the spirit of our country. I-Tsing tells us that the University of Nalanda was the meeting ground of the different sects and creeds with their "possible and impossible doctrine". Bana's Harshcharita, which belongs to the same period, refers to a meeting in Divakaramitra's hermitage of crowds of students, belonging to different creeds, Hindu, Buddhist, Jain, Lokayata. In Akbar's Court there used to be friendly discussions among the followers

of the different religions. In the revised syllabus of the training of teachers for basic schools, we find the following sentence : 'Reverential study of the different religions of the world showing how in essentials they meet in perfect harmony the Religion of Man.'

In the degree course it may be possible for us to read selections from books like the Bhagavadgita, the Dhammapada, the Zend Avesta, the Old Testament, The Gospel according to St. John, the Quran, and the Guru Granth Sahib. Our education must give the knowledge of some of the well-springs of faith and hope with which the human race has met its tragedies and guided itself for renewed striving.

We should not prescribe books which feel an obligation to prove that their religion is true and often that it alone is true. The answers should not be couched in sectarian terms and idioms. We are confronted by a universal need, by the yearning to transcend the narrow self into a world where the creation of more generous values is going forward. What is called religious instruction must bring awareness of the great historic insights. It must describe objectively that there have been and are answers which men have found to their most searching questions. It must arouse concern about those answers. (Para 33, Page 302)

Philosophy of Religion

When the students get acquainted with the great thoughts of great souls, they should be introduced to the problems of the philosophy of religion. What is the message of philosophy to the new world? We are trained in modern science and thought and our views must be able to satisfy the reflective and inquiring minds. We must do for our generation what the great thinkers of the past did for theirs. We must reckon with the intellectual doubts to which the modern world is prone and formulate views regarding the meaning and nature of the universe.

The absolute religious neutrality of the State can be preserved in State institutions, what is good and great in every

religion is presented, and what is more essential, the unity of all religions. It is in the detached atmosphere of an academic institution that we can study, analyse and eliminate the prejudices and misunderstandings which disfigure inter-religious relations. (Para 34, pages 302-303)

Recommendations of the Commission on Religious Education

1. All educational institutions start work with a few minutes for silent mediation.
2. In the first year of the Degree course, lives of the great religious leaders like Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Madhava, Mohammad, Kabir, Nanak, Gandhi, be taught.
3. In the second year some selections of a universalist character from the Scriptures of the world be studied.
4. In the third year, the central problems of the philosophy of religion be considered. (Para 36, page 303)

4. Report of the Secondary Education Commission, 1952-53

The Secondary Education Commission, 1952-53, was headed by Dr. A. Lakshmanswami Mudaliar. Its terms of reference covered the school stage of education. Relevant extracts from the report pertaining to religious and moral values in education are given below.

The Commission considered that healthy trends in regard to religious and moral behaviour spring from three sources:

1. The influence of the home which is the dominant factor;
2. The influence of the school through the conduct and behaviour of the teachers themselves and life in the school community as a whole;
3. Influence exercised by the public of the locality and the extent to which public opinion prevails in all matters pertaining to religious or moral codes of conduct.

No amount of instruction can supersede or supplant these three essential factors. Such instruction can be supplemented to a limited extent by properly organised instruction given in the schools. One of the methods adopted in some schools is to hold an assembly at the commencement of the day's session with all teachers and pupils present, when a general non-denominational prayer is offered. Moral instruction in the sense of inspiring talks given by suitable persons selected by the headmaster and dwelling on the lives of great personages

of all times and of all climes will help to drive home the lessons of morality. (Page 126)

In view of the provisions of the Constitution of the Secular State, religious instruction cannot be given in schools except on a voluntary basis and outside the regular school hours ; such instruction should be given to the children of the particular faith and with the consent of the parents and the managements concerned. In making this recommendation we wish to emphasise that all unhealthy trends of disunity, rancour, religious hatred and bigotry should be discouraged in schools. (Page 127)

5. Report of the Committee on Religious and Moral Instruction, 1959

THE Committee on Religious and Moral Instruction headed by Shri Sri Prakasa, was appointed by the Ministry of Education, Government of India. The terms of reference of the Committee were as follows :

- (i) To examine the desirability and feasibility of making specific provision for the teaching of moral and spiritual values in educational institutions.
- (ii) If it is found desirable and feasible to make such a provision, then, (a) to define broadly the content of instruction at various stages of education, and (b) to consider its place in the normal curriculum.

The Committee reviewed the problem in the historical context, in the light of the Constitutional clauses and the existing practices in the various types of educational institutions. Earlier, the Central Advisory Board of Education had recommended in 1946 that religious education should be the business of the home and the community of the student concerned. The Committee disagreed with such a decision since in the home, the rituals and the outward forms of religion are usually emphasized; and the young folk in such an atmosphere, saturated with such ceremonials, are bound to attach too much importance to this aspect of religion to the neglect of ethical teachings and spiritual values. (Pp. 1-5)

Moral and Spiritual Values Defined

'The Committee defined moral and spiritual values as follows :

'Anything that helps us to behave properly towards others is of *moral value*.' (Para 30)

'Anything that takes us out of our self, and inspires us to sacrifice for the good of others or for a great cause is of *spiritual value*.' (Para 30)

Need for the Teaching of Moral and Spiritual Values

We have to lay special stress on the teaching of moral and spiritual values. Moral values particularly refer to the conduct of man towards man in the various situations in which human beings come together in the home, in social and economic fields, and in the life of the outside world generally. It is essential that from the earliest childhood, moral values should be inculcated in us. We have to influence the home first. We fear that our homes are not what they ought to be. Habits, both of mind and body, formed in the early years at home, persist, and influence our life afterwards. Good manners are a very important part of moral education. It is not unusual that when a people attain freedom suddenly after long years of bondage, they are inclined to become self-willed, arrogant and inconsiderate. In such situations good manners are easily set aside and young people tend to express the first flush of freedom in license and rowdyism. (Para 25)

The importance of good manners cannot be overstressed. With the passing away of the old, aristocratic society of the nineteenth century, much of the graciousness and charm of social behaviour and human relationships has largely disappeared. To outsiders we often give the impression of being impatient and ill-mannered. Both in private and public life, we observe that due to mutual suspicion and prejudice, and pre-conceived notions and false ideas, much avoidable friction is caused. Good manners will impose proper restraint on us and remove harshness in our words and rudeness in our behaviour.

Good manners verily are like the oil that helps to keep the machine of human society running smoothly. We have been losing our manners rather rapidly and it is necessary that we should recover them. Good manners should be sedulously inculcated and teachers must give instruction in this to all students at all times, both by example and by precept. We must be constantly told that what hurts us, hurts others also; and we must behave towards others as we want others to behave towards us. (Para 25)

Then there is a great deal of talk of corruption and dishonesty in our official and business life. It is the students of today who are to be incharge of the various departments of life tomorrow; and if they learn what real integrity is in their early years, they are not likely to go very far wrong later on. Every effort must, therefore, be made to teach students true moral values from the earliest stage of their educational life. We are not unaware of the various steps that are being taken at different educational levels towards literacy drive, adult education, and education of the handicapped. If the content of education is also enriched with moral and spiritual values, the purpose of education will have been truly fulfilled. (Para 26)

Just as moral values affect the relations between man and man, so do spiritual values affect the individual in his relation with himself. The individual is not only a body; he is also a soul. He does not live by bread alone; he wants inner peace and happiness. If he loses all spiritual values, he loses the possibility of being at peace with himself. It is necessary to have some faith in things beyond the flesh, some identification with a purpose greater than oneself in order to achieve this mental equilibrium. (Para 27)

Unfortunately not many pursue the good for its own sake. Just as so many of us forbear from doing wrong because of the punishment that we know would follow at the hands of governmental authority, so must we also refrain from doing what we know is wrong, even when there is fear of any policemen or magistrate. This can only be possible if we have faith in

higher powers and in the moral basis of social organisation. A realisation of spiritual values will also prevent us from being selfish. Law, for instance, will not punish a man who passes by, and does not save a little child from being drowned in shallow water from which he could have easily saved it, for law does not lay on him the duty of doing so. If, however, we have any realisation of moral and spiritual values, we would not only save a drowning child when there is really no fear of personal danger, but would also put ourselves in positive danger in order to save and help others. (Para 28)

The Constitutional Position

The Committee reviewed the various clauses, particularly Articles 28(1, 2, 3) and 30(1, 2) of the Constitution of India. It was of the opinion that—

'These articles in the Constitution contain that while there would be no instruction in any religion in educational institutions wholly maintained out of State funds, the State would continue to administer and assist institutions where religious instruction was imparted under any endowment or trust. The articles also enjoin that no one will be compelled to attend classes on religious education in any institutions whatsoever. Minorities—whether based on religion or language—are given full rights to establish educational institutions of their own choice. The State is not precluded from giving grants to them. It is certainly not our desire to recommend any departure from the principles embodied in the Constitution.'

Recommendations on Moral Education

1. The teaching of moral and spiritual values in educational institutions is desirable and specific provision for doing so is feasible within certain limitations.
2. The content of such education in moral and spiritual values should include a comparative and sympathetic study of the lives and teaching of great religious leaders and at later stages, their ethical systems and philosophies.

The inculcation of good manners, social service and true patriotism should be continuously stressed at all stages.

- (i) We regard it most important that in any educational scheme, the home should be left out; and we suggest that through mass media such as leaflets, talks, radio and the cinema and through voluntary organisations, the faults and drawbacks of our homes both in the matter of their physical orderliness and their psychological atmosphere, should be pointed out, and instruction given as to how these can be removed. If this is done in an impersonal manner, it would not hurt anyone, but would draw the attention of the persons concerned to their own shortcomings, thus inducing and encouraging them to eradicate these.
- (ii) It would be very desirable, as suggested by the University Education Commission, to start work every day in all educational institutions with a few minutes of silent meditation either in the classroom or in a common hall. There could be some sort of prayer also which need not be addressed to any deity or ask for any favour, but which may be in the nature of an exhortation for self-discipline and devotion to some ideal. Occasionally, in these Assembly meetings, inspiring passages from great literature, religious as well as secular, and pertaining to all important religions and cultures of the world, could be read with profit. Community singing of inspiring songs and hymns can be most effective at the school stage.
- (iii) Suitable books should be prepared for all stages—from primary to university—which should describe briefly in a comparative and sympathetic manner the basic ideas of all religions as well as the essence of the lives and teachings of the great religious leaders, saints, mystics, and philosophers. These books should be suitable to the various age groups in different classes of schools and colleges, and should be a common subject of study.

for all. Collections of poems and selected passages from Sanskrit, Persian, English and the Regional languages should be made for the use of young people. These publications will give sound instruction and perhaps teach true wisdom; they will also tell young people what duties they owe to themselves and to others. Suitable books should be prepared for different stages of education which would help in the inculcation of patriotism and social service. These should particularly concentrate on deeds of heroism and self-sacrifice in the cause of the country and in the service of others. We attach very great importance to the preparation and production of such books. Authors should be selected with the greatest care and their manuscripts should be revised in consultation with eminent authorities. The entire programme of preparing and distributing such publications should be operated by a central agency set up under the auspices of the Union Ministry of Education.

- (iv) In the course of extra-curricular activities, learned and experienced persons may be invited to deliver lectures on inter-religious understanding. Educational broadcasts and group discussions may be organised to stimulate interest in the study of moral and spiritual values.
- (v) Special stress should be laid on teaching good manners and promoting the virtues of reverence and courtesy which are badly needed in our society. Traditional ways of learning proper conduct from such teachers as the Muslim Maulvis in the North may be encouraged. An all-out effort, in the nature of a crusade by all concerned, is called for and nothing should be spared for the successful propagation of good manners and courtesy.
- (vi) Some form of physical training should be compulsory at every stage. This can be graded from Clubs and Boy Scouts to Auxiliary and National Cadet Corps.

Games and Sports should be encouraged and the dignity of manual work and social service to the community should be taught. At present, very few students take to these activities. Our suggestion is that everyone should take up some activity of this kind and thus learn the habits of cooperating with others, and imbibe the spirit of sportsmanship.

Framework of Instruction on Moral and Spiritual Values in Education

The following suggestions merely indicate a broad framework of instruction in moral and spiritual values at different stages of education :

I. Elementary Stage

- (a) The school assembly should be held for a few minutes in the morning for group singing.
- (b) Simple and interesting stories about the lives and teachings of prophets, saints and religious leaders should be included in the syllabus for language teaching.
- (c) Wherever possible the interest of the child may also be aroused by the use of audio-visual material, especially good quality photographs, filmstrips and coloured reprints showing great works of the main living religions of the world; such material could be used in the teaching of geography.
- (d) In the school programme, two periods a week should be set aside for moral instruction. In these classes the teacher should relate interesting stories drawn from the great religions of the world and explain broadly their ethical teachings. Demands and rituals of religion should be excluded from moral instruction.
- (e) Through school programme, the attitude of 'service' and the realisation that 'work is worship' should be developed in the child.
- (f) All schemes of physical education and all forms of play in the school should contribute to the building of character and the inculcation of the spirit of true sportsmanship.

II. Secondary Stage

- (a) The Morning Assembly should observe two minutes' silence followed by readings from the scriptures or great literature of the world or an appropriate address. Community singing should also be encouraged.
- (b) The essential teachings of the great world religions should be studied as part of the curriculum pertaining to social studies and history. Simple texts and stories concerning different religions may be included in the teaching of languages and general reading.
- (c) One hour a week should be assigned to moral instruction. The teacher should encourage the habit of discussion in the class. Apart from this regular class instruction, suitable speakers may be invited to address the students on moral and spiritual values. Joint celebrations may be organised on the occasion of important festivals of all religions. Knowledge and appreciation of religions other than one's own and respect for their founders, should be encouraged in various ways including essay competitions and declamations.
- (d) Organised social service during holidays and outside class hours should be an essential part of extra-curricular activities. Such service should teach the dignity of manual labour, love of humanity, patriotism and self-discipline. Participation in games and sports should be compulsory and physical education, including sex hygiene, should be a normal part of school programme.
- (e) Qualities of character and behaviour of students should form an essential part of the over-all assessment of a student's performance at school.

III. University Stage

- (a) Students should be encouraged to meet in groups for silent meditation in the morning. These meetings should be supervised by the senior staff on a volunteer basis.

(b) A general study of different religions should be an essential part of the general education course in degree classes. In this connection, the following recommendations of the University Education Commission (Radhakrishnan Commission) are commended :

- (i) that in the first year of the degree course, lives of the great religious and spiritual leaders like Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Madhava, Mohammad, Kabir, Nanak and Gandhi be taught;
- (ii) that in the second year, some selections of a universalist character from the scriptures of the world be studied; and
- (iii) that in the third year, the central problems of philosophy of religion be considered. Standard works for such studies should be prepared carefully by specialists who have deep knowledge of and sympathy for the religious systems about which they write.

(c) A post-graduate course in Comparative Religion may be instituted. Due importance should be given to the study of the following subjects in the appropriate Honours and M.A. courses in the fields of Humanities and Social Sciences.

- (i) Comparative Religion.
- (ii) History of Religions.

(d) A fairly long period of social service should be introduced by all universities. In the organisation and conduct of such service, considerable attention should be given to the learning and practice of moral and spiritual values.

From the broad suggestions outlined above, it is evident that we are in favour of a comparative and sympathetic study of religions and the teaching of their underlying philosophies and ethical codes. The Constitution provides that religious instruction given in institutions under any endowment or trust, should not be interfered with even when such sort of instruction

that we have recommended should be imparted in all institutions and if any special religion is particularly taught in some institutions, this should be in addition to what we have proposed. There is no question of conscience involved in this; the instruction proposed by us is essential for the building of character and the making of proper citizens, and by its very nature it cannot possibly injure the susceptibilities of any religious group. We confidently hope that the effective implementation of the suggestions made above will create a proper atmosphere in our educational institutions, so that they may train not only technicians or professional experts but also humane and balanced citizens who can contribute to the happiness and well being of their countrymen and of humanity as a whole.

Concluding Remarks

Many ills that our world of education and our society as a whole is suffering today, resulting in widespread disturbance and dislocation of life are mainly due to the gradual disappearance of the hold of the basic principles of religion on the hearts of the people. The old bonds that kept man together are fast loosening, and the various new ideologies that are coming to us, and which we are outwardly accepting without inwardly digesting their meanings, are increasingly worsening the situation. The only cure, it seems to us, is in the deliberate inculcation of moral and spiritual values from the earliest years of our lives.

Our nation of tomorrow is going to be what the young people at school, college and university today will make it. The edifice of our future entirely depends, for its beauty, dignity, utility and stability on the foundations we lay today, in the form of the education and training that our youth receive. The New India that is in the making, needs the services of us all—old and young, high and humble alike. If we neglect giving our boys and girls, our young men and young women, proper education and training, the future is dark and dismal indeed. We would regard our labours amply rewarded

if by this report, we can help, in however small a measure, in the right orientation of our scheme of education so that our educational institutions—from the primary village school to the largest metropolitan university—may send forth year after year, and generation after generation, men and women fully trained and equipped to take their proper places in the different departments of national activity; and by their conduct, character and capacity, enhance the happiness and prosperity of our people, and keep the Unity, Integrity and Freedom of of the Country, inviolate for all times to come.

6. Report of the Committee on Emotional Integration, 1961

THE Emotional Integration Committee, appointed by the Government of India in 1961, was headed by Dr. Sampurnanand. The terms of reference of the Committee were:

1. To study the role of education in strengthening and promoting the processes of emotional integration in national life and to examine the operation of tendencies which comes in the way of their development;
2. In the light of such study, to advise on the positive educational programmes for the youth in general and the students in schools and colleges in particular to strengthen in them the processes of emotional integration.

Recommendations on Moral Education

The Committee made recommendations on Emotional Integration. The recommendations pertaining to the development of moral and spiritual values in education are as follows:

It is necessary to foster mutual appreciation of the various religions in the country, and universities can assist in this matter by encouraging research on various topics which help towards a greater understanding of and sympathy with different religious faiths. (Para 7.20)

Every student who takes up science should have some background in the humanities and a compulsory paper on India's

cultural heritage, just as students in the humanities should have some knowledge of general science. (Para 7.20)

Education organised for the adult population should also be further education which mainly stems from individual interests—economic, cultural and social. (Para 9.6)

Although it is not possible to provide religious education as a part of the curriculum for schools in a secular state, education will be incomplete if students are not helped to appreciate the spiritual values which the various religions present to the people. Talks, open to all, on the teachings of various religions by able and competent persons may be arranged in schools. (Para 11.3.5).

The idea of national unity and the unity of mankind should be introduced from the very outset in the curriculum with due regard to children's age and understanding. (Para 11.15).

7. Report of the Education Commission, 1964-66

THE Education Commission, 1964-66, appointed by the Ministry of Education, Government of India, was headed by Prof. D.S. Kothari. Its recommendations for the inclusion of social, moral and religious values in the educational system are reproduced below :

The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in western societies and there is already a desire among some great western thinkers to balance the knowledge and skills which sciences and technology bring with the values and insights associated with ethics and religion at its best. (Para 1.74, page 34)

Modernization does not mean—least of all in our national situation—a refusal to recognize the importance of or to inculcate necessary moral and spiritual values and self-discipline. Modernization, if it is to be a living force, must derive its strength from the strength of the spirit. Modernization aims, amongst other things, at creating an economy of plenty which will offer to every individual a larger way of life and a wider variety of choices. While this freedom to choose has its own advantages it also means that the future of society will depend increasingly upon the type of choice each individual makes. This will naturally depend upon his motivation and sense of values, for he might make the choice either with reference

entirely to his own personal satisfaction or in a spirit of service to the community and of furthering the common good. The expanding knowledge and the growing power which modernization places at the disposal of society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values. (Para 1.74, page 34)

It is not our purpose to enumerate a list of values to be inculcated. What we would like to emphasise is the need to pay attention to the inculcation of right values in the students, at all stages of education. We are happy to note that an awareness of this responsibility has been growing since Independence. The University Education Commission (1948) considered both its philosophical and practical aspects and made certain valuable proposals for reform. However, except in a small number of institutions, they were not implemented. In 1959, the Central Advisory Board of Education appointed a special committee on Religious and Moral Instruction (reference to the Sri Prakasa Committee). The Report of this Committee has been before the country for five years, but the response from educational institutions have been neither active nor enthusiastic. This is having a very undesirable effect on the character of the rising generation. It has, therefore, become necessary and urgent to adopt active measures to give a value orientation to education. From this point of view, we make the following recommendations :

1. The Central and State Governments should adopt measures to introduce education in moral and spiritual values in all institutions under their direct control on the lines recommended by the University Education Commission and also by the Committee on Religious and Moral Instruction.
2. The privately managed institutions should also be expected to follow suit.
3. Apart from education in such values being made an integral part of school programmes generally, some

periods should be set apart in the timetable for this purpose. They should be taken, not by specially recruited teachers but by general teachers, preferably from different communities, considered suitable for the purpose. It should be one of the important objectives of training institutions to prepare teachers for it.

4. We also suggest that the University Departments in Comparative Religion should be specially concerned with the ways in which these values can be taught widely and effectively and should undertake preparation of special literature for use by students and teachers. (Para 1.75, page 34-35)

In the attempt to inculcate values through education, we should draw freely upon our own traditions as well as the traditions of the other countries and cultures. There are strands within Indian thought itself which can lead to the new outlook appropriate for a modern society and which can prepare the people for a willing acceptance of life with all its joys and sorrows, its challenges and triumphs. In them, too, we can find inspiration for social service and a faith in the future. Mahatma Gandhi, for instance, and some other great leaders of thought discovered the inspiration for their idealism and their passionate striving for social justice and social reconstruction largely from these sources. It is such re-interpretations and re-evaluations of the past that are now most needed. It is, however, specially important in the world of today that this effort should not be restricted to the national sources only. It would be necessary to draw upon the liberalising forces that have arisen in the western nations and which have emphasised, among other things, the dignity of the individual, equality and social justice, e.g., the French Revolution, the concept of the welfare State, the philosophy of Marx and the rise of Socialism. A major weakness of India, and particularly of the Hindu society, in the past has been a lack of equality and social justice. These balancing influences have, therefore, a great significance. Similar assimilations of what-

ever is significant should also be discriminately made from other important nations and cultures such as the Chinese, Japanese or Islamic.

Secularism and Religion

In a multi-religious society like ours, it is necessary to define the attitude of the State to religion, religious education and the concept of secularism. The adoption of a secularist policy means that in political, economic and social matters, all citizens, irrespective of their religious faith, will enjoy equality of rights, that no religious community will be favoured or discriminated against, and that instruction in religious dogmas will not be provided in State schools. But it is not an irreligious or anti-religious policy; it does not belittle the importance of religion as such. It gives to every citizen the fullest freedom of religious belief and worship. It is anxious to ensure good relations amongst different religious groups and to promote not only religious tolerance, but also an active reverence for all religions. (Para 1.78, page 36)

In such a society, however, one has to make a distinction between 'religious education' and 'education about religions'. The former is largely concerned with the teaching of the tenets and practices of a particular religion, generally in the form in which the religious group envisages them, whereas the latter is a study of religions and religious thought from a broad point of view—the eternal quest of the spirit. It would not be practicable for a secular State with many religions to provide education in any one religion. It is, however, necessary for a multi-religious democratic State to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together. It must be remembered that, owing to the ban placed on religious instruction in schools and the weakening of the home influences which in the past often provided such instruction, children are now growing up without any clear idea of their own religion and with no chance of learning about others. In fact, the general ignorance and

misunderstanding in these matters are so widespread in the younger generation as to be fraught with great danger for the development of a democracy in which tolerance is rated as high as a value. We suggest that a syllabus giving well-chosen information about each of the major religions should be included as a part of the course in citizenship or as a part of the general education to be introduced in schools and colleges up to the first degree. It should highlight the fundamental similarities in the great religions of the world and the emphasis they place on the cultivation of certain broadly comparable moral and spiritual values. It would be a great advantage to have a common course on this subject in all parts of the country and common textbooks which should be prepared at the national level by competent and suitable experts on each religion. When these courses have been prepared, it would be worth while to have them scrutinised by a small committee of eminent persons belonging to different religions to ensure that nothing is included in them to which any religious group could take legitimate objection. (Para 1.79, pages 36-37)

Social, Moral and Spiritual Values in School Curriculum

A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and the inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend, therefore, that conscious and organised attempts be made for imparting education in social, moral and spiritual values with the help, wherever possible, of the ethical teachings of great religions. (Para 8.94, page 358)

Moral Education through Indirect Methods

This education, we believe, should be provided, both by direct and indirect methods, by suggestion as well as by discussion and teaching.

We attach great importance to the role of indirect influence in building up good character. The school atmosphere, the personality and behaviour of the teachers, the facilities provided in the school, will have a large say in developing a sense of values. We would like to emphasise that the consciousness of values must permeate the whole curriculum and the programme of activities in the school. It is not only the teachers in charge of moral instruction who are responsible for building character. Every teacher, whatever be the subject he teaches, must necessarily accept this responsibility. He must ensure that in the teaching of his particular subject and in his dealings with his pupils, fundamental values such as integrity and social responsibility are brought out. The teacher need not, we can even say that he should not, try to draw out the underlying moral all the time; but if he has given some thought to the values underlying the scope of his subject and his work as a teacher, they will imperceptibly pass into his teaching and make an impact on the minds of his students. Moreover, a sense of purpose should inspire all school activities and must be reflected in the life, tone and atmosphere of the school. The school assembly, the curricular and co-curricular activities, the celebration of religious festivals of all religions, work-experience, team games and sports, subject clubs, social service programmes—all these can help in inculcating the values of cooperation and mutual regard, honesty and integrity, discipline and social responsibility. These values have a special significances in Indian society today, when young men and women are passing through a crisis of character. (Para 8.95, page 358-59)

Direct Instruction of Moral Values

In addition to this indirect approach for inculcating moral and spiritual values, we consider that specific provision for direct moral instruction in the school programmes is highly desirable. We agree with the recommendation of the Sri Prakasa Committee that one or two periods a week should be set aside in the school time-table for instruction in moral and

spiritual values. At the primary stage such instruction will generally be imparted through interesting stories, including stories drawn from the great religions of the world. At the secondary stage, there may be frequent discussions between the teacher and the pupils on the values sought to be inculcated. Whatever be the method of teaching, it should not lead to moral instruction being divorced from the rest of the curriculum or being confined to a single period. If the values are to become a part of the student's character, an all-embracing treatment of the moral way of life is needed. (Para 8.96, page 359)

Relation between Moral Values and Religion

There will be natural points of correlation between the moral values sought to be inculcated and the teachings of the great religions. Stories drawn from the great religions of the world will be most appropriate in a discussion of moral values and of problems in life. All religions stress certain fundamental qualities of character, such as honesty and truthfulness, consideration for others, reverence for old age, kindness to animals, and compassion for the needy and the suffering. In the literature of every religion, the story of parable figures prominently as a means of impressing an ethical value on the followers. The narration of such stories by the teachers at the right moment in the programme of moral education would be most effective, particularly in the lower classes. (Para 8.97, page 359)

At a later stage, accounts of the lives of great religious and spiritual leaders will find a natural place. Some of these may be included in the study of social studies or literature, but it is essential that all important religions are represented properly in the programme. Similarly, the celebration of the festivals of different religions will afford opportunities for the narration of incidents from the life history of the leaders of these religions. In the last two years of the secondary school, a place should be found for the study of the essential teachings of the great religions. (Para 8.98, page 359)

Programmes on Moral Education in Colleges

For higher education, we agree with the suggestions made by the University Education Commission and the Sri Prakasa Committee. A general study of the different religions of the world should be a part of the first degree courses and a graded syllabus should be prepared for the purpose. For instance in the first year, it can deal with the lives of great religious leaders; in the second, selections from the scriptures of the world with a universal appeal could be studied; and in the third year, the central problems of the philosophy of religions considered. We would also like to lay stress on the importance of encouraging students to meet in groups for silent meditation. (Para 1.76, page 35)

8. Report of the Committee of Members of Parliament on National Policy of Education 1967

THE most important and urgent reform needed is to transform the existing system of education in order to strengthen national unity, promote social integration, accelerate economic growth and generate moral, social and spiritual values. (Para 2, page 1)

The cultivation of moral, social and spiritual values should be emphasised. Curricular and co-curricular programmes should include the study of humanism based on mutual appreciation of international cultural values and the growing solidarity of mankind. (Para 7, page 2)

The formation of character should receive due emphasis in the total process of education. It is true that education alone cannot promote the appropriate moral, social and spiritual values which are generated by several institutions and organs of society. It must, however, contribute significantly to the moulding of the outlook and values of the youth and the strengthening of its moral fibre. (Para 17, page 6)

The quality of reading materials, the stress on the proper study of the humanities and the social sciences, including the study of the great universal religions, the rendering of social service to the community, and participation in games and sports and hobbies, will contribute to the formation of right attitudes and values. (Para 7, page 6)

9. The Curriculum for the Ten-Year School : A Framework 1975

THE framework of curriculum was developed in 1975 by the NCERT. The importance of developing values in our educational system has been emphasised as follows :

'The values enshrined in our Constitution point towards the development of a pluralist open society and a state which is secular, democratic and socialist in nature. The school curriculum should reflect these aims and values in its structure, content, implied methodology—in fact, in its entire design.' (Para 1.1, page 1)

The school curriculum should be related to national integration, social justice, productivity, modernisation of the society and cultivation of moral and social values. (Para 2.2, page 4)

The recommendations regarding the cultivation of social, moral and spiritual values have been reproduced below.

Social Justice, Democratic Values and National Integration

The awakening of social consciousness, the development of a feeling for social justice and national integration are extremely important. The promotion of national consciousness and the development of international understanding should be one simultaneous process. Tolerance, friendship, cooperation and peace between nations are possible only through a proper appreciation of each country's contribution to the world. National integration can be achieved only through a proper

understanding and appreciation of the different sub-cultures of India and the common bonds that hold them together. Discrimination of any kind on the basis of sex, caste, religion, language or region is to be looked at with aversion because it is irrational, unnatural and harmful to the growth of modern India. All subjects should be taught in such a manner as to foster the spirit of scientific humanism. (Para 2.5, page 4)

Character-building and Human Values

The school curriculum should have a core centring round the objectives of character-building. The best way to do this is to help the child to find the right road for his self-actualization and encourage him to follow it, watching, suggesting, helping, but not interfering. Self-actualization is a strong need in human beings; but the conditions in which the child lives—its social, mental and moral environment—may not be always conducive for the fulfilment of this need. Hence, attempts have to be made to nurture the child to discover its potentialities. Educational activity should be organised in such a way that, always and ever, in each and every task, the child is encouraged to express itself and find its best fulfilment.

Linked with this process of character-building is the cultivation of such qualities as compassion, endurance, courage, decision-making, resourcefulness, respect for others, the team spirit, truthfulness, faithfulness, loyalty to duty and the common good. These can be encouraged by all curricular activities and particularly cultivated through a programme of physical education, co-curricular activity and work experience. Activities such as social services, scouting and guiding, N.C.C., and the like may be considered as well as physical education, sports, games, etc. (Para 2.9. p. 5)

The Inclusion of Values in the Objectives of Education

One of the objectives for the primary stage of education reads as :

‘The child should learn to cooperate with others and appreciate the usefulness of working together for the common good.

Other desirable qualities of character and personality such as initiative, leadership, kindness, honesty, should also be developed as well as an understanding of its role as an individual in the home, the school and the neighbourhood.' (Para 3.2.8, page 11)

One of the objectives for the lower secondary stage of education reads as :

'Apart from learning the other subjects like history and geography, the student should develop an understanding of the social and cultural phenomena, not only in India but in other countries of the world, and particularly of our neighbours. Through curricular and co-curricular activities, physical education, games and sports, he should develop desirable social attitudes and values like those of kindness, cooperation, the team spirit, fellow feeling, leadership, courage, truthfulness, honesty and sincerity. He should be able to understand the value of national and civic property and take care of them. He should have a clear grasp of the principles of democracy, secularism and socialism.' (Para 3.4.5, page 13)

In the guidelines for developing subject-wise content, the development of values has again been emphasised as follows :

'The teaching of the social sciences should enable children to appreciate India's rich cultural heritage as also to recognise and get rid of what is undesirable and antiquated, especially in the context of social change. The schools should see that narrow, parochial, characteristic and obscurantist tendencies are not allowed to grow in our pupils. The schools should endeavour to develop a will and ability in every pupil to participate in the most important task of the reconstruction of our society and economy with a sense of social commitment. Children should also develop a faith in the destiny of our nation in terms of promoting a spirit of tolerance and assimilation and peace and harmony among the peoples of the world. Thus, instruction in social sciences should promote the values and ideals of humanism, secularism, socialism and democracy.'

It should inculcate attitudes and impart the knowledge necessary for the achievement of the principal values of a just world order, maximisation of economic and social welfare, minimisation of violence and maximisation of ecological stability.' (Para 4.25, page 19)

The following guidelines have been suggested for the inculcation of certain specific values through the learning of languages.'

'In addition to aiming at the development of language skills, language course should be so designed as to contribute to the inculcation of right attitudes and interests, the basic human values like compassion, honesty, tolerance, truthfulness, national consciousness, a sense of discrimination and the spirit of enquiry.' (Para 4.50, page 24)

It has also been contemplated that social and moral values can be developed through Physical Education. The following guidelines are for developing curriculum on physical education.

'A well-planned programme of physical education, Scouting, Guiding, N.C.C., can be of help for the cultivation of such basic qualities as endurance, courage, decision-making, resourcefulness, respect for others, truthfulness, faithfulness, loyalty to duty, and the common good. Some of these activities may be in addition to the compulsory programme of physical education.' (Para 4.64, page 27)

10. The Wardha Education Conference on Basic Education 1937

THE Wardha Education Conference of 1937 was attended by eminent educators and national leaders under the chairmanship of Mahatma Gandhi. The Conference discussed the issues pertaining to evolving the National System of Education. The following Resolutions were adopted which are popularly known as the principles of Basic Education (Nai Talim).

1. That in the opinion of this Conference, free and compulsory education be provided for seven years on a nation-wide scale;
2. That the medium of Instruction be the mother tongue;
3. That the Conference endorses the proposal made by Mahatma Gandhi that the process of education throughout this period should centre round some form of manual and productive work, and that all the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.

That the Conference expects that this system of education will be gradually able to cover the remuneration of the teachers. (Page 2)

Thereafter, the Conference appointed a Committee under the chairmanship of Dr. Zakir Husain to prepare a detailed

syllabus on the lines of the Resolution. The Committee prepared a Curriculum which is popularly known as the scheme of Basic Education.

The Resolutions adopted at the Wardha Education Conference do not contain any reference to moral and religious education. In June 1938, a delegation led by the Hindustani Talimi Sangh had an opportunity to discuss the Wardha Scheme with Mahatma Gandhi and he was asked, 'What is the place of religious instruction in the Wardha Scheme ?'

'We have left out the teaching of religion from the Wardha scheme of education because we are afraid that religions as they are taught and practised today lead to conflict rather than unity. But on the other hand, I hold that the truths that are common to all religions can and should be taught to all children. These truths cannot be taught through words or through books —the children can learn these truths only through the daily life of the teacher. If the teacher himself lives up to the tenets of truth and justice, then alone can the children learn that Truth and Justice are the basis of all religions.'

When Mahatmaji was asked whether it is possible to teach children between the ages of seven and fourteen, equal respect for all the religions, he answered, Yes, I think so. The truth that all religions are the same in essentials, that we must love and respect other's faiths as we respect our own, is a very simple truth, and can easily be understood and practised by children of seven. But, of course, the first essential is that the teacher must have this faith himself. (Page 147)

11. The Book *Education for Our People*—A Policy Frame for the Development of Education over the Next Ten Years 1978-87

THE document *Education for Our People*, prepared under the chairmanship of Justice V.M. Tarkunde suggests programmes to bring about educational transformation. The recommendations regarding development of values are as follows :

The value system underlying education should emphasise social objectives, cooperation and team work, complementarity of intellectual and manual work, development of skills and building up of character...The content of education should be radically transformed and made relevant by the integration of intellectual and manual work, linking of education with development, emphasis on culture, science, and technology, and promotion of the values of democracy, secularism, and socialism. (Para 2, page 2)

The existing educational system lays greater emphasis on individualism, competition, verbal fluency, or linguistic ability, and more acquisition of information. What is even worse, the ethos of the existing system is highly authoritarian where values such as equality, love or truth, or spirit of enquiry cannot be fostered. In the new concept of education, we should recognise

the significance of social objectives, cooperation and team work, and complementarity of intellectual and manual work, promotion of skills, and the building up of character. Similarly, great emphasis will have to be placed on promoting a scientific outlook on life and the basic values of pursuit of truth, equality, freedom, justice and dignity of the individual. (Para 3.02, page 18)

While transforming content the cultural aspects of education which are generally neglected at present should receive considerable emphasis. Students should be helped to 'discover' India, to be patriotic to take a proper pride in their cultural heritage, and yet to be sensitive to modern ideas and values the weaknesses in our own tradition which have to be overcome. (Page 20, para 3.05)

Great emphasis is to be laid on the ethos necessary for the democratic, socialistic and secular society we desire to create. Negatively, it implies a fight against traditional values and customs which impede the creation of this new society, e.g., casteism, communalism, inequality of men and women, of feudal and capitalist life styles. Positively, it implies the development of such values and skills as tolerance, self-restraint, concern for others, commitment to basic human values and a capacity to fight and suffer for them, if necessary, ability to work together with other individuals and groups in shared programmes with common objectives, and willingness and capacity to resolve conflicts through discussion, give and take, and other peaceful means [Para 3.05(5), page 21]

APPENDICES

APPENDIX I

The British Policy towards Religious and Moral Education for the Period 1808-1947

EXTRACTS from the following documents have been presented here.

1. The Despatch of 1808.
2. The Charter Act of 1813.
3. Observations of Lord Moria, 1815.
4. Lord Macaulay's Minutes, 1835.
5. Wood's Despatch, 1854.
6. Education Commission, 1882-83.
7. The Resolution of the Government of India, 1887.
8. The University Education Commission, 1904.
9. Education Policy in 1921.
10. The Committee on Religious Instruction, 1946.

1. The Despatch of 1808

The Court of Directors issued a Despatch dated 7 September 1808, declaring strict religious neutrality and refusing to lend authority to any attempt to propagate the Christian religion.¹

The British Government had never swerved from this position of neutrality. But education had come to be distinguished from proselytisation and missionary effort had been receiving state support. In course of time a number of missionary institutions and benevolent individuals took up work for promoting education. A number of Indians evinced interest in the promotion of the British system of education. Some of the institutions were privately managed while some of them were aided by way of diverting funds and reimbursing expenses.²

2. The Charter Act of 1813

In the year 1813, the East India Company assumed the responsibility for education as a result of their acceptance of the Educational Clause (Section 43 in the Charter Act of 1813). As a result thereof, appointments of officers in schools, lecturerships to other institutions opened by

¹ National Archives of India, *Selections from Educational Records 1781-1839*, New Delhi, 1920, pages 4-5.

² *Ibid*, pp. 6-7

the East India Company were made under the authority of the Government. Since the British pursued the policy of religious neutrality, these institutions did not conduct any programmes on religious education.³

3. Observations of Lord Moria, 1815

In the year 1815, Lord Moria had observed : "The humble but valuable class of village school masters claims the first place in this discussion. These men teach the first rudiments of reading, writing and arithmetic for a trifling stipend which is within reach of any man's means and the instruction which they are capable of imparting, suffices for the village shopkeeper. The general, the sad effect of this education is, that the inculcation of moral principle forms no part of it. The remedy for this is to furnish the village school masters with little manuals of religious sentiments and ethic maxims conveyed in such a shape as may be attractive to the scholars, taking care that while awe and adoration of the Supreme Being are earnestly instilled, no jealousy be excited by pointing out any particular creed. The absence of such an objection and small pecuniary rewards for zeal, occasionally administered by the Magistrates, would induce the school masters to use complications readily."⁴

4. Lord Macaulay's Minutes

In 1835, Lord Macaulay⁵, in his famous educational minutes, had again affirmed, 'Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on religious questions.'

5. Wood's Despatch, 1854

The following policy statements regarding the pursuance of religious education in private and government schools are made,

(a) Private schools : The system of grants-in-aid is based on an entire abstinence from interference with the religious instruction imparted in the schools assisted.

(b) Government schools : These are for the benefit of the whole population and it is, therefore, indispensable that the education conveyed in them should be secular. But it does not forbid explanations voluntarily sought by pupils on Christianity, provided it is given out of school hours and no notice is taken of it by government Inspectors.⁶

³ *Ibid*, pp. 22-23

⁴ *Ibid*, pp. 24-25

⁵ *Ibid*, pp. 114-115

⁶ Report, Government of India, Central Advisory Board of Education, 'Report of the Religious Education Committee 1946, Manager of Publications, Delhi, 1947, pp. 90-91 (quoted from Woods Despatch, 1854)

6. Education Commission, 1882-83

* Rules already applicable to the Government schools are applied to institutions wholly managed by municipalities and local bodies, the recommendations of the Commission having had special reference to Primary schools. The Commission does not agree that in Government Colleges, teachers of prevalent forms of religion should be employed or such teachers should be given admission to the institutions.⁷

7. The Resolution of the Government of India, 1887

In 1887, the Government of India considered the recommendations of the Education Commission, 1882-83, and hoped that the number of aided schools in which religious instruction was given would increase and that even in public schools such instruction could be effected out of the school hours and in accordance with established principles.⁸

8. The University Education Commission, 1904

It reiterated the policy of 1854 regarding religious education.⁹

9. Education Policy in 1921

In 1921, a circular was sent to the Provinces emphasising the policy of strict religious neutrality of the Government and the principle that Government schools ought not to be used as a means of fostering any one religion at the expense of others. The Government however, removed the following restrictions which were, or were believed to be, in force, viz.

- (a) the utilisation of school premises for religious teaching or simple prayers;
- (b) the utilisation of the teachers of the Institutions for such instruction, etc., where they voluntarily undertake the work;
- (c) making religious teaching or observance compulsory for the boys whose parents or guardians have expressed a wish that this should be done;
- (d) deducting the time spent by any boy on religious teaching or observance from the prescribed curriculum period, preferably at the beginning or the end of the school day.¹⁰

Change in Policy due to the Transfer of Education as a State Subject

Education was declared as a provincial transferred subject and ministries were at liberty to make any arrangements they liked in the matter of

⁷ Ibid.

⁸ Ibid.

⁹ Op. cit. 6.

¹⁰ Ibid, 91-92

religious education. Private schools were able to give religious instructions subject to the '*Conscience Clause*' which implied that '*Any scholar may be withdrawn by his parents from religious observance or instruction without forfeiting any of the other benefits of the school*', and the non-compulsion of a member of the regular staff to impart the instruction. So far as publicity managed schools were concerned, religious instruction could be given if there was a formulated demand from parents, subject to the conditions described above in respect of private schools. But some provinces had imposed restrictions on

- (i) the use of a regular teacher of the school for religious teaching;
- (ii) the charges for the teaching being met from schools funds; and
- (iii) inspectors taking any notice of the instruction.

Some provinces had even laid down that the teaching should be out of school hours.¹¹

The Religious Education Committee, 1946

The Central Advisory Board of Education, while considering the Memorandum of Post-war Educational Development in 1944, had appointed a Committee under the chairmanship of Rev. G.D. Barne to examine the desirability and practicability of providing religious instruction in educational institutions. The following is a summary of the Committee's main conclusions and recommendations.¹²

- (i) The fundamental importance of the spiritual and moral values of life must be recognised in any scheme of education.
- (ii) Spiritual and moral teaching common to all religions should be an integral part of the curriculum and provision of facilities for instruction therein should be a responsibility of the state.
- (iii) An 'agreed' syllabus incorporating the spiritual and moral teachings common to all religions should be formulated.
- (iv) In every school there will be every day a short period for meditation before the work of the day begins. The school should be assembled together for this period.
- (v) Teaching in accordance with the fundamental levels of different religions should primarily be the charge of the home or the community; but provision for this may be made in state schools by the community concerned, if there is a sufficient demand on the

¹¹ *Ibid*, page 92.

¹² Report, Government of India, Central Advisory Board of Education, Report of the Committees (1943-46), Report of the Religious Education Committee, 1946, Manager of Publications, Delhi, 1947—pp. 75-83.

part of parents and guardians. Expenditure incurred on this account shall not be met from public funds.

- (vi) If the alternative mentioned in (v) is availed of, the teachers employed for the purpose will conform to the minimum requirements regarding the qualifications and conditions of service for the other teachers employed in the institution.
- (vii) The Central Advisory Board of Education be requested to set up a committee to investigate the best means of implementing the foregoing recommendations in respect of religious instruction at the various stages of education in state-provided, state-aided and recognised but not aided institutions.

From the minutes of the committee meetings, it appears that there was a wide difference of views amongst members. While some members felt that the teaching of religion should be restricted exclusively to broad moral and ethical principles, others held that denominational teaching constituted the essence of religious instruction and must be provided for in all schools if the spiritual needs of children as well as the wishes of their parents are to be satisfied. In view of such a position, after carefully considering all aspects of the question, the Central Advisory Board of Education resolved in 1946 that while they recognise the fundamental importance of spiritual and moral instruction in the building of the character, the provision for such teaching, except in so far as it can be provided in the normal course of secular instruction, should be the responsibility of the home and the community to which the pupil belongs.

APPENDIX II

Moral and Spiritual Values in Education during the Pre-British Period

THE Britishers had not evinced much interest in the education of Indians before 1813. It was only after the renewal of the Charter Act of 1813 and the inclusion of the Educational Clause (Section 43 of the Act) that a Committee of Public Instruction was appointed. Hitherto, education was a private enterprise and in most of the cases, the different religious groups maintained their own institutions. A glimpse into the place of moral and spiritual values in the different types of educational institutions is presented below :

I. Moral Values in Education in Ancient Indian Educational Institutions

The ancient educational institutions were of two types :

- (1) Religious and (2) Vocational.

The religious institutions provided for the development of the whole man—body, mind and soul. The vocational institutions prepared for the duties of life as members of a particular caste.

Infusion of a spirit of piety and religiousness, formation of character, development of personality, inculcation of civic and social duties, promotion of social efficiency and preservation and spread of national culture may be described as the chief aims and ideals of ancient Indian education.¹

Infusion of piety and religiousness was regarded the foremost aim of education. Teachers were usually priests. The rituals which were performed at the beginning of both the literary and professional education—primary as well as higher; the religious observances, which the student had to observe during the educational course; the daily prayers which he offered morning and evening, the religious festivals that were celebrated with zest in the school or the preceptor's house almost every month—all these tended to foster piety and religiousness in the mind of the young student.²

¹ Altekar A.S. *Education in Ancient India*, Nand Kishore and Bros, Benaras 1951, pp. 8-9

² *Ibid*, p. 10

The formation of character by the proper development of the moral feeling was the second aim of education. The ancient Indians insisted that while a man is being educated, his regard for morality ought to be developed, his feeling of goodwill towards human beings ought to be nourished, and his control over his mind ought to be strengthened, so that he can follow the beacon light of his conscience.³

Ancient Indians held that good character cannot be divorced from good manners; the teacher was to see that in their everyday life students followed the rules of etiquette and good manners towards their senior, equals and inferiors...Character was thus built up partly by the influence of direct injunctions, partly by the effect of continued discipline and partly by the glorification of national heroes, held in the highest service by society.⁴

The development of personality was sought to be realised by eulogising the feeling of self-respect, by encouraging the sense of self-confidence, by inculcating the virtue of self-restraint, and by fostering the powers of discrimination and judgement.⁵

The inculcation of civic and social duties was particularly emphasised. Professions had their own codes of honour which laid stress on the civic responsibilities of their members. Social efficiency and happiness were sought to be realised by the proper training of the rising generation in the different branches of knowledge, profession and industries.⁶

The preservation and spread of national heritage and culture was considered as an important aspect of the Ancient Indian system of Education.⁷

The most important part of a student's education was the religious environment in which he was brought up. The external practices and regulations and the spirit of reverence for the teacher inculcated discipline in the students.⁸

II. Moral Values in Education in the Buddhist Institutions

Buddhism was a reofym movement. The institutions were open to all and not only to the three 'twice born' castes. The teachers were drawn from all castes. The aim of the Buddhist education was determined

³ *Ibid.*, p. 11.

⁴ *Ibid.*, p. 12.

⁵ *Ibid.*

⁶ *Ibid.*, p. 16.

⁷ *Ibid.*, p. 17.

⁸ Raichur S.R.S., *Religion in Public Education in India*, Wesley Press and Publishing House, Mysore City, p. 15

by the doctrine of Karma and the transmigration of souls. Education was both religious and vocational, meant to give a good basic grounding for advanced training and study at some of the Buddhist universities.

Religious education consisted in general studies and teachings within the Buddhist canon, which consisted of Vinaya, Abhidharma and Sutra. A religious teacher or leader had also to learn arts and crafts, particularly the science of medicine, necessary in serving the suffering humanity. In addition to theoretical education, there were also certain disciplines for character development. One of the principle disciplines was the discipline of manual labour.⁹

III. Moral Values in Education in Institutions established by Muslims

The Muslims introduced Maktabs and Madrasahs as educational institutions. Maktabs imparted only the religious aspect of education. The Madrasahs were thrown open to the Hindus also for the study of Persian, the court language.

The aims of Madrasahs were twofold : religious and vocational. The students were acquainted with religious and cultural heritages of Islam. It was also vocational, as it prepared civil officers for the state, lawyers, teachers and doctors.

In the famous educational document *Ain-i-Akbari*, Abdul Fazal, the author, refers to education as,

'Every boy ought to read books on morals, arithmatic, the notation peculiar to arithmatic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the rules of government, medicine, logic and ilahi, and history; all of which may be gradually acquired. In studying Sanskrit, students ought to learn Bayakaran, Niyai, Badanta and Patanjali. No one should be allowed to neglect these things which the present time requires'.¹⁰

As would be seen from the above, due attention was paid to the development of moral, social and spiritual values in education in the different types of educational institutions run by the different religious groups during the Pre-British period.

⁹ *Ibid*, pp. 17-18

¹⁰ Blockman's translation quoted in Kacy *Ancient Indian Education*, p. 124

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APPENDIX III

List of the Values in Alphabetical Order*

1. Abstinence	27. Forward look
2. Appreciation of cultural values of others	28. Good manners
3. Anti-untouchability	29. Gentlemanliness
4. Citizenship	30. Gratitude
5. Consideration for others	31. Honesty
6. Concern for others	32. Helpfulness
7. Cooperation	33. Humanism
8. Cleanliness	34. Hygienic living
9. Compassion	35. Initiative
10. Common cause	36. Integrity
11. Common good	37. Justice
12. Courage	38. Kindness
13. Courtesy	39. Kindness to animals
14. Curiosity	40. Loyalty to duty
15. Democratic decision-making	41. Leadership
16. Devotion	42. National unity
17. Dignity of the individual	43. National consciousness
18. Dignity of manual work	44. Non-violence
19. Duty	45. National integration
20. Discipline	46. Obedience
21. Endurance	47. Peace
22. Equality	48. Proper utilisation of time
23. Friendship	49. Punctuality
24. Faithfulness	50. Patriotism
25. Fellow-feeling	51. Purity
26. Freedom	52. Quest for knowledge

* This list has been compiled on the basis of the documents included in this publication as well as a study of the Gandhian literature.

53. Resourcefulness	70. Solidarity of mankind
54. Regularity	71. Sense of social responsibility
55. Respect for others	72. Sense of discrimination between good and bad
56. Reverence for old age	73. Socialism
57. Sincerity	74. Sympathy
58. Simple living	75. Secularism and respect for all religions
59. Social justice	76. Simple living
60. Self-discipline	77. Spirit of enquiry
61. Self-help	78. Team work
62. Self-respect	79. Team spirit
63. Self-confidence	80. Truthfulness
64. Self-support	81. Tolerance
65. Self-study	82. Universal truth
66. Self-reliance	83. Universal love
67. Self-control	84. Value for national and civic property.
68. Self-restraint	
69. Social service	



